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HISTORICAL.

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No. III.

SKETCH OF THE REVOLUTIONARY WAR IN GREECE, FOR THE YEAR 1823.

The accounts which we have from Greece for the present year, come down only to the beginning of September; but they bring the campaign to a close. It is not probable from the position in which these accounts leave the Turkish army, that any further attempt to take the island in force will be made this year. At sea, it is probable we shall yet receive interesting accounts of attempts, if not of successes, on the part of the Greeks.

At the commencement of the present year, the Turkish army, reduced to the Morea, to the four fortresses of Corinth, and Modon, (which are insignificant,) Patras, and the castle of Corinth, which are important.—When the army of Churshid, the commander in chief, entered the Morea, the last year, a very powerful Turkish garrison was thrown into the castle of Corinth, which stands on a lofty hill, at the distance of about two miles from the town. Finding their numbers too great for this confined position, and wholly cut off from all communication with the surrounding country, a considerable part of the Turkish garrison made an attempt to cut their way to Patras. They were surprised in a defile, about half way between the two places, and refusing the terms of capitulation offered them, they were wholly destroyed. A subsequent period an attempt was made to throw supplies into the fortress, previously to the arrival of the Turkish fleet for that purpose. To this end a large quantity of provisions was landed on the beach by neutral vessels chartered by the Turkish commandant of Patras. A party of Turks from the garrison attempted to descend the hill, to take possession of the provisions; but being deterred by the appearance of a numerous Greek force, retreated to the castle, while all the provisions fell into the hands of the Greeks.

The campaign of the Turks this year was projected on the same plan with that of the last, but with more extensive combinations. From the head quarters at Larissa in Thessaly, the commander in chief was to collect an army to move down the Morea. He was to be supported by the Pacha of Negropont, who was to cross to the adjacent continent, and having ravaged Attica, meet the Seraskier at the isthmus of Corinth.—The Pacha of Scutari was to descend with the long expected supplies from upper Albania; and passing through the mountains of Agrafa, form a junction with the Pacha in Livadia; while a third auxiliary corps under Omar Bey Beioni and Jusuf Pacha, after having been reinforced by a body of troops, to be landed by the Capudan Pacha, at Condyia, in Acarnania, was to cross into Livadia and there meet the combined forces, which were to move down into the Morea, at the moment when the fleet of the Capudan Pacha, having supplied the fortresses of Carysto, (in Negropont) of Corone, Modon and Patras, should appear in the gulf of Lepanto, to support all these movements. The reader, who will be at the pains to compare this sketch with a map, will see how skillfully it was devised. The *Oriental Spectator* is according to it, exclaims in triumph, and in capital letters, *LEURE FATALE DES GRECS EST RESONNER*. Unfortunately for the prediction of this enlightened editor, no one part of this plan succeeded. We proceed briefly to sketch the mode of its failure.

At the close of the year 1822, we have seen that Churshid Pacha the Seraskier, had met the real fate of an unsuccessful Turkish general.—His place was supplied by Djial Bey, Pacha of Bosnia, who died immediately on his arrival at the head quarters, and not without strong suspicions of being poisoned. He was succeeded by Mehmed Ali, kraja or lieutenant of Churshid, at the time of the death of the latter. This change of the persons of the commander in chief, was doubtless among the causes which retarded the operations of the campaign.

The first military attempt was on the fortress of Missolonghi, a strong town in the possession of the Greeks at the entrance of the gulf of Patras. The Turks had already besieged it at the close of the year 1822; and at the beginning of this year they determined to attempt it by assault. On the 6th of January, it was attacked by the Turkish army with great vigor, and the first line of the fortifications was carried. The besieged had reserved their strength to this moment, and made so spirited a sortie, that the Albanians in the Turkish army began to waver, and were soon followed by the rest of the assailants. Thus defeated in the attempt on Missolonghi, the Turkish commanders attempted to move directly eastward into Livadia. They were met by a body of Greeks on the *dispropokomo*, (the Acklers) who successfully disputed their passage. In consequence of subsequent events, and after much individual desertion, the whole corps of Albanians in this army disbanded themselves and refused to keep the field.

With the spring of the year, the new Elections in Greece came on, and more than one candidate was started for the important post of President.—The *Oriental Spectator* appeals to this fact as a proof of the divided state of Grecian feelings, and an indicative of the approaching ruin of the race.—We hope it is no bad sign for a nation to have more than one candidate for the Presidency. The meeting of the elective body took place at Astros, on the 10th of April. Napoli di Romania had been fixed upon as the future seat of the government, a purpose for which the great strength of the fortifications and its vicinity to the naval islands, admirably fitted it. But the appearance of the plague, in consequence of the long confinement of numerous Turkish garrison within the walls, made it expedient for the government to return to Athens, a small place at a little distance on the western coast of the gulf of Napoli. It appears that the offer of a re-election was made to Prince Leopold; but that, considering that the public good would be promoted by the choice of the king of Mania, he declined the office. Mavromichalis was accordingly chosen in his place as President of the Executive Council. John Orlando, of character and influence, was made President of the Legislative Senate. In an interesting letter to the Philhellenic Societies of Switzerland and Germany, bearing date July 27, 1823, Prince Mavrocordato thus handsomely characterizes his successor: "The venerable and brave for his patriotism, and strong ally from his health and the general esteem of all Greece."—The election of Mavromichalis put an end to the election of the Constantinopolitan prince Mavrocordato the last year. For the rest, the accounts which circulate for these elections, are not very satisfactory. In the Boston *Advertiser* for Thursday last, we perceive a notice quoted from the Smyrna *Oriental Spectator*, that Colocotroni has openly resisted the authority of the Senate and been thrown into prison.

This calumny (for such we presume it to be) has often been repeated against Colocotroni. It is true this general is of the Mainote race, and was discontented that his venerable chief Mavromichalis ever defeated or resisted the government. But that he no proof. When Churshid's army passed the mountains in July 1822, this same Oriental Spectator, charged Ulysses with being bribed to let Patras at the same time, and marched toward Argos, the same paper accused him also of having deserted the cause, and of having fled to join the Turks with the military chest. It now appears that the whole was a plan concerted with great sagacity, and pursued with entire success, by the Grecian generals. Ulysses entered into a pretended negotiation with Churshid, promising to leave the passage of the mountains free to him. Churshid, deceived, passed with his whole force, not thinking it necessary to leave any troops behind him to protect Thessaly. Ulysses meantime having despatched an express to Colocotroni, apprising him of the approaching invasion, Colocotroni made a rapid march into Argolis, met and defeated the Turkish army and slew its general. This was Colocotroni's desertion with the military chest. While he was thus employed, Ulysses was in rapid motion in Thessaly, and Churshid was obliged to hasten back to protect Larissa. This was the treachery of Ulysses. But the calumny was circulated and did its office, and the truth will not reach one in a hundred who was thus misled.

To return, however, to the events of this year. We have seen that the first operation in the Turkish campaign, the reduction of Missolonghi, had failed. In the month of May a general rising took place in the villages about Mount Pelion and the eastern side of the gulf of Volo. This was deemed of sufficient importance by the Seraskier, to induce him to send a strong force to reduce the Greeks. This force penetrated to the isthmus of Trikeri, where it was successfully resisted. The Oriental Spectator failed not to inform the friends of humanity that the isthmus had been forced, and Trikeri, one of the most flourishing Greek towns, reduced to ashes. In a subsequent number the mistake was acknowledged: "Trikeri was not yet taken, though it probably would be; only twenty-four villages in its neighbourhood were destroyed." The event has proved that the isthmus was never forced, and the Turkish army, without having effected any thing, was recalled to head quarters.

On the first and third of May, the fleet of the Capudan Pacha sailed from Constantinople. According to the most probable accounts it consisted of seventy ships of war of all sizes, and thirty transport vessels. The ships of war, however, in the Turkish navy, also serve the purpose of transports, and a considerable body of men was put on board, to reinforce the various garrisons. Though the general plan of the Turkish campaign was well understood to consist of the four of the fortresses, and a debarkation of the troops at Patras; yet as the Capudan Pacha, the last year, had made a powerful effort to regain Scio, so it was thought this year, that an attempt would be made on some one of the islands. Ipsara and Samos were thought to be particularly exposed, and the most active preparations were made to defend them. At Ipsara 280 battering cannon were mounted on different parts of the coast, itself little else than a rock. Twelve thousand men armed with muskets, were organized, to appear at a moment's warning. Twenty-five brigas, mounting each 12 cannons, and carrying crews of from 110 to 120 men, 6 fire ships, and 180 gunboats or *scampars* were in perfect readiness. We give this statement of the strength of the island with confidence, for we find it in the Smyrna paper. The motives of the editor in thus letting the Turkish Admiral know what he might expect if he attempted a landing, can be estimated.

No attempt, however, was made on any one of the islands in the possession of the Greeks. About the beginning of June the Capudan Pacha appeared off the coasts of Negropont and landed a large force. This body of men obliged the Greeks to raise the siege of Carysto. The garrison of that place uniting with the forces thus landed, and the garrison of the city of Negropont, made an incursion into Attica, as far as the walls of Athens. The inhabitants of this city deserted it, at the approach of the Turks, and took refuge in Salamis and the other islands. The fortress of Athens, however, was strongly garrisoned and well provisioned by the Greeks, and the Turkish troops from Negropont were soon obliged to retire, to check the progress that the Greeks were making in their absence in that island. Here ended the cooperation which the Turkish commandant of Negropont was to afford to the general plan of the campaign.

With the appearance of the fleet of the Capudan Pacha, the Seraskier Mehmed Ali, in Thessaly, put himself in motion. Ulysses, at his old post of Thermopylae, and with a small army, kept him sometime in check; the rather as rumours began to prevail of a general rising among the peasantry of many mountain villages around the plains of Thessaly, who had as yet taken no part in the war. The first symptoms of this rising were experienced by the Pacha of Scutari, who, with 8000 men, was to pass through the defiles of Agrafa, on his way to Livadia. The Agraphites took arms and resisted his passage, and under the brave chieftain Stornari, kept the Pacha long stationary, and cost him many men. A reinforcement, however, of 4000 men, enabled him finally to force his way. We now for the last time quote the *Oriental Spectator*, the great source, we repeat, from which intelligence, unfavorable to the Greek cause, is circulated in Europe. The Editor of that paper, who appears to be an ultra Frenchman, in Turkish pay, in his paper of the 20th of June, which is now before us, says, "The Pacha of Scutari is now at Thermopylae," and in the paper of the 11th of July it is further added, "The Pacha of Scutari, with forty thousand men, has taken possession of the first defiles of the Morea." Such intelligence, coming from a spot within a day's sail of the scene of action, was truly alarming to the friends of humanity. There was not one word of truth in it! The Pacha of Scutari down to the last accounts, has been neither the defiler of the Morea nor Thermopylae, and at the date of this pretended intelligence, was struggling hard with about 6000 men in the mountains of Agrafa!

After the reinforcement mentioned, the Pacha of Scutari and the Seraskier crossed the mountains into Livadia. Whether the former was in season to join forces with the latter, we have not been able to collect with certainty from the various accounts from the scene of action. However this be, the Turkish army advanced as far as the neighbourhood of Castri, (the ancient Delphi) where they received a check from some Grecian forces posted in the mountains. The road thro' Delphi lies on a steep hill side, and is capable of being easily defended. Here the Turkish commander made a halt, either for his reinforcements to arrive, supposing him not yet to have been joined by the Pacha of Scutari, (which we presume), and as we know he was not yet, (nor at

all) joined by the army in Acarnania, under Jusuf. While stationary here, the Turkish squadron appeared off the port of Delphi. The Grecian generals who had collected all their disposable forces on the frontiers of Livadia, fearing that the Capudan Pacha would take the Turkish army on board and thus transport it into the Morea, and thinking they could better cope with the Turks in the isthmus, fell back on Thebes to leave the pass into the isthmus open. The Turkish Seraskier, however, deserted by the commander of Negropont, and not joined by the other auxiliary forces, neither attempted the march by land, nor yet the passage across the gulf. Not to be wholly inactive, he laid siege to the convent of St. Luc, a strong fortified pile of building, within a few miles of the high road from Delphi to Thebes, whither it was reported that the rich inhabitants of Livadia had conveyed all their movable property. Scarcely had the Turkish army invested this convent, when the Grecian generals hastened to its relief. After five days spent in skirmishing and observation, a general battle was fought on the 25th of June. After a long and sanguinary contest, the Albanians, who form a great part of the Turkish armies, fled, and the Greeks from that moment were masters of the field. The Turkish camp and baggage fell into their possession.—An interesting letter from a gentleman in Athens, to his friend in London, published in the *Daily Advertiser* in the course of the last week, mentions that the Albanians attached a paper to the gates of the monastery, setting forth, that as they had often found refuge there, they would not allow it to be destroyed.

The wrecks of the Turkish army retreated to Carpeniza, there to await Jusuf from Acarnania, and the Pacha of Scutari, supposing him not previously to have effected his junction. Meantime multiplied disasters had befallen the Turkish cause on the side of Acarnania. The Ottoman force as we have already observed, had been defeated in the assault on Missolonghi at the commencement of the campaign, and repulsed in the attempt to cross the Apotomato. When the news reached this force of the events of St. Luc; of the defeat of the Turks and desertion of the Albanians there, their brethren in the army of Jusuf thought proper to follow the example, and the greater portion of them disbanded themselves and went home. This left the intrepid Suliste, Marco Bozzaris, chief master of the field at a critical moment. Five thousand men had just been landed at Condyia by the Capudan Pacha, in the design of acting in concert with the army of Acarnania. This army was, in the manner related, reduced to nothing. The force debarked accordingly fell into the hands of Bozzaris, with a very able body of Sulistes. The Turks consisting mostly of very soldierlike individuals impressed at Constantinople, fled in detachments to the coast, and escaped by water as they could; while a few only made their way to the general rendezvous at Carpeniza.

Turkish forces being thus, after a series of disasters collected at this place, the Grecian leaders also assembled their troops from all quarters, and the 19th of August was fixed on by them for the attack. The brave and patriotic Bozzaris resolving to render his country a signal service at the risk of his life, invited a hundred Hellenian volunteers to join him with his corps of Sulistes in a forlorn enterprise. While the attack was made on three points by as many divisions of the Greek army, the intrepid Bozzaris penetrated to the tent of the Pacha. He failed in his object, but succeeded in throwing the Turkish guard into confusion, increased by the progress of the assault thro' out the line. The battle lasted during the night. Bozzaris early devoted his life to a second shot in the forehead destroyed him. He lived, however, to see the enemy flying in all directions. The appearance of day disclosed the Turks in full flight and great disorder, while the field was covered with killed and wounded.

This is the last action of which we have any intelligence, on the continent of Greece. The remains of the Turkish armies retreated precipitately to their old head quarters in Thessaly, and the Capudan Pacha sailed about the first of September for the Dardanelles, followed by the Greek squadron, which will doubtless attempt some enterprise like those which signalized the naval warfare of the Greeks the last year. The Austrian Observer, a paper that has echoed with great fidelity all the unfavorable articles of intelligence from Greece, admits, in the last extract we have seen from it, that the campaign has failed in all its objects, and is at an end. Such is the opinion expressed in the last number of the *Monitor*, the French government paper. Such the opinion expressed in the editorial article in the *Daily Advertiser* for Nov. 23, which suggested this sketch.—Such unquestionably is the fact. I shall by your permission, Mr. Editor, in one more paper, make a few remarks on the subject of the revolution, of which we have now seen a brief sketch.

A FRIEND TO GREECE.
Cambridge, Dec. 3, 1823.

Foreign Religious Intelligence.

MISSIONARY SPIRIT OF A YOUNG SWISS.

In the London Baptist Magazine, for November, we find an interesting account of a Baptist Missionary, who went a short time since from Switzerland to carry the good news of salvation to the distant regions of Tartary. The information is contained in the following extract of a letter to the Secretary of the Baptist Missionary Society from his friend the Rev. W. H. Angas, who has been for some time past engaged in visiting the churches of the Baptist denomination on the continent of Europe.

Basle, Sept. 24, 1823.

In passing through the Prussian churches, I obtained tidings of a young man, a native of Switzerland, and by name Daniel Schlatter, whom I think the Committee will consider worthy of their attention. He served in the capacity of merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life his mother's pious care played. He was blessed by his conversion. As he rose in years he was accustomed to read missionary intelligence with great avidity. As he read, he felt a growing interest in the Lord's work among the heathen, until at length this came to a burning desire, that one day he might open a door for him also into the wide fields of Missionary labor. His prayers to this effect, after some years, were graciously answered, so that he found himself at liberty to apply to the Missionary Institution here for admittance as a student. But as he could not, consistently with the rules of the institution, be taken upon its establishment. For the great regard, however, for his natural capacity for the work, they liberally paid his travelling expenses to Tartary, where it was in his heart to go, among the Nogaien tribe, as his missionary.

Being shut out from pecuniary support from all missionary institutions on the continent, he hired himself out as a groom, and house servant to a Tartar chief, by name Abdullah. By this means he thinks to be able to live until he acquires the language, while he has the best opportunity of becoming acquainted with the Tartar character in all its bearings, and recommending that gospel which he hopes soon to be able to preach to them in a speaking life and conversation.

He has, it seems, enjoyed a liberal education, and has by nature a constitution of body, for hardihood, and robustness, seldom perhaps or never equalled. Indeed in the possibility of his one day being called to this work, he had for years previous, prepared himself for enduring hardness and bodily privation in every possible way. For some years he has never slept in a bed, nor drank any thing stronger than water. The extraordinary decision and consistency of his character, his unassuming modesty, and deep piety, have already won a great many hearts to him, on his way through the Prussian states, particularly wherever he met with the friends of Jesus.

In the city of Konigsberg, where he called, and where the excellent of the earth are not a few, he appears to have been well received; and I find by the last missionary accounts from that place, that the Konigsberg Branch Society, Auxiliary to the Berlin Missionary Institution, had remitted him fifty dollars, about £9 sterling, by way of rendering his situation more tolerable, and cheering his solitude with this token of their love. On my way out of Bavaria into Switzerland, I passed through St. Gallen, Schlatter's native place, and where indeed are all his relations. I availed myself, therefore, of the opportunity to make proper inquiry concerning his character, and found in every quarter where I asked, all to agree with what I had heard elsewhere, and even more to his credit. I visited his mother, who is truly a mother in Israel, and who is maintained by her other two sons, in business in St. Gallen. I also called on his aunt, who is considered as the Mrs. Hannah More of Switzerland, and is living in St. Gallen with a numerous family. I found among other things that Daniel had been at home on a visit from Tartary, and returned thither some months ago. There are circumstances attending this visit which will give a further insight into his character. His affection for his mother (some years since a widow) is almost proverbial in St. Gallen. She was visited with an indisposition that threatened her life, and conceiving a very strong desire to see her son Daniel once more, he was written to accordingly. This sad news he made known to his master, Abdullah, and obtained his permission to return. He set off therefore the same day, a journey of near one thousand English miles, without any other means than faith in God, except that his master, who shed a tear at parting with his servant, gave him one of his best horses out of his stable. If he brought him back it was well; if not, it was no matter. The horse he sold on the road, and sent back the whole proceeds to Abdullah. This, however, though well intended, and done from motives the most noble, gave his master great offence at first, as he took it for a want of confidence in his friendship. Thus he walked by faith, literally, nearly all the way home, and found his mother recovered, though the utter astonishment of seeing him so soon, from so immense a distance, was almost too much for her at first. After spending a few weeks with his mother, he returned to his Tartars again, in the same manner as he had left them, and in due course his friends were gladdened in heart by a letter from him, announcing his safe arrival at his post again, in health.

The Committee of the London Baptist Missionary Society have taken measures to open a correspondence with this newly discovered missionary, which will probably lead to a connexion between him and the Society.

THE AMERICAN CAPTAIN, AND PIOUS SCOTCHMAN.

After one of the Bethel meetings in Liverpool, a gentleman present entered into conversation with the captain of a vessel, which plies regularly between Liverpool and one of the ports of the United States. In the course of the conversation the captain related the following account of his providential escape from shipwreck. We copy it from the Notices of the Proceedings of the Liverpool Seamen's Friend Society.

The captain was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although death and destruction stood before him, yet he felt unmoved and fearlessly dared the worst, for his heart was hard as the rocks he was fast approaching. The vessel, after receiving considerable damage, was driven upon a reef of rocks on the northern coast of Scotland; himself and most of his crew reached the shore in a boat: he saved his papers and some clothes: it was in the afternoon of the day; the coast was very rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm house; he entered, and related his misfortune and situation; the kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced by the kind attention of these friends and their intelligent conversation, to sit and converse the evening away; after a plain but welcome repast, preparations were made for all hands to retire to rest, when on a signal given, the domestics entered the room: the worthy farmer, turning to me, said, "Captain, I invariably make it my custom, before retiring to sleep, to call my domestic and family around, read to them a chapter from the Old or New Testament, and bow our knees in prayer to God; you in the providence of God, being our inmate, will I hope feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the Captain, "I answered that I would wait during the religious duties he engaged in, but I candidly confessed that I never troubled my head about these matters. He looked at me when saying this, and sighed: something within me felt that sigh: the good man read from the Scriptures, and on closing the book, the whole of the establishment bowed down on their knees: observing all upon their knees but myself, I had some conflict within me, whether I should kneel or keep my seat; however I followed the example before me, and knelt down. The farmer began, in the most solemn and fervent manner, to return thanks to the God of Providence for the blessings of the past day; he then implored the pardon of all their sins; &c.: this I considered very well: he did not stop here; after particularizing his family, he, in the most affectionate language and manner, offered up his supplications for the poor mariner, who had sought shelter under his roof. Having, from previous conversation, discovered I was a poor dark and ignorant sinner, he spread my case be-

fore the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. When we arose from our knees, I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger, or by what means he became acquainted with my sinful habits of life.

"I retired to the neat little room they had fitted up for me, to give some vent to the crowd of thought which harassed my spirits. I walked *fast* and *soft*. The consideration of the former praying with so much fervency for me, and thanking God for my rescue from death during the storm, forcibly affected my mind; I began to see that I was of more consequence, a wfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing table: my spirits being greatly agitated, I opened the book, with a view of reading to compose myself for sleep—it was a Bible; on reading I came to these words from Jeremiah, 'It is of the Lord's mercies that we are not consumed, because his compassions fail not.' These words were the singular expression the farmer used in his prayer, which more than any other struck me with its ingratitudes. I read on, and forgot the fatigue of my body until my light expired: I then threw myself on the bed, and for the first time in my life, heaved a penitential sigh. The Lord was pleased by his Spirit to show me I was a great sinner; I sought for mercy, and the Lord heard my supplications. I continued a few days with this affectionate family, and when I left my hospitable and christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, whereby we cry Abba, Father.—'For God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ.' 'By grace we are saved.'"

BAPTISM OF A JEW.

On Sunday evening, October 2, a converted Jew, a native of Poland, was baptized in the presence of a numerous congregation, at the Episcopal Jews' Chapel in London. He left Poland early in life, and had for many years travelled as a merchant in various countries. His attention having been called to the subject of Christianity, he resolved to examine the Scriptures for himself, and spent the whole time of his last voyage from Jamaica to England, in comparing the Old and New Testament together, with an earnest desire to be led into the truth. The result was what ever will be the case with the sincere inquirer, that he was convinced that Jesus of Nazareth was the Messiah of whom Moses and the Prophets did write, and in him he found a Saviour exactly suited to the necessities of his awakened soul. After his arrival in England, he spent two months more in the diligent study of the Scriptures, when he became earnestly desirous of making a public profession of his faith. Not knowing what course to pursue, he went to the house of the Rector of a Parish in London, at whose church he had attended on the Sabbath days, but was told he had left town, and would not return for a fortnight. Having heard of the existence of a Missionary Society, he then inquired and was directed to the house of the London Missionary Society, and made known his case to the Assistant Secretary of that institution. Being told by him that he had better make application to the Jews' Society, he replied, "Why should you wish to send me to the Jews, when it is my earnest wish to become a Christian?" The Secretary soon rectified his mistake by explaining the nature of the London Society, and gave him a note of introduction to the Chaplain of the Episcopal Jews' Chapel; a satisfactory testimony to his former character was obtained, and it appearing after much examination, that there were sufficient grounds to hope he was now through the grace of God, a sincere believer in all the fundamental doctrines of the Gospel, and truly desirous of devoting himself to the service of his Saviour, the ordinance of baptism was administered to him. The evening of the Typical Lecture was chosen for the occasion, and a still more numerous assembly of Jews than before, were present at the solemnity.—*London Jewish Expositor* for November.

PALESTINE MISSION.

Extract of a letter from the Rev. Phineas Fisk, Missionary in Palestine to the Editor of the New-York Observer, dated Antioch on Mount Lebanon, July 30th, 1823.

I have lately been examining with considerable attention the prophecies in relation to that interesting people, the Jews. The labours in which I am engaged make this study peculiarly interesting. It is now too late to ask whether they are to be converted. The word of God has settled that point in language not at all dubious. But I feel considerable interest in the question whether they are to return to their own land? I feel a strong inclination to believe they will return. But inclination, you know, is not to be our rule in interpreting the Scriptures. What then is the real language and sense of Scriptures on this point? God told Abraham that his seed should be in bondage in Egypt and then be delivered, and put in possession of Canaan. Both the captivity and the deliverance here, were literal. See Gen. xv. 13, and Ex. xii. 40. God told Jeremiah that Nebuchadnezzar should carry the Jews to Babylon, where they should remain 70 years in captivity, and then be restored to their own land. All this was literally fulfilled. See Jer. xxv. 9—13. Dan. ix. 2. There are other predictions of a long dispersion and captivity, which have been also literally fulfilled. Again we find predictions of another return. Is this to be literal or not? The promises respecting three dispersions and two restorations have already been literally fulfilled. Do not the fair rules of interpretation require us to believe that the third restoration will also be literal, unless there is some intimation to the contrary, or some special reason for adopting a contrary opinion? Are there any such intimations or reasons? I should be glad to have your thoughts on these subjects. I recommend for your consideration the following passages. I hope you will find time to look at them, and tell me what you think of them. Isa. xi. 9—16, predicts the return of Israel as well as of Judah. Isa. xiv. 1, predicts that God will set Judah and Israel in their own land. Isa. xlviii. 7, Jer. xvi. 14, 15, and xxiii. 1—8, and xxviii. 37, and 1. 4—6, 19. Ezek. xx. 40, and xxviii. 24—26, and xxxviii. 21, 22—28, and xxxix. 23—29. Amos, ix. 14, Zech. x. 10, and xii. 6—9. Were all these promises fulfilled in the return from Babylon? Have they ever been fulfilled? Can all this mean any thing less than a literal restoration of both Judah and Israel to their own land? I know that many Christians do not believe in a literal restoration. What your opinion is I do not know, but shall be very happy to learn. May we be led into all truth and assisted in the discharge of every duty. Brother King is

at a convent a little way from me, studying Arabic. I am now with the Rev. Lewis Way, who has come to lend his aid to the good cause in this part. He is wonderfully zealous for the conversion of the Jews. I wish some of our rich men in America may imitate the same spirit. Your affectionate Brother,
FLANNY FARR.

PALESTINE MISSION.

The following extracts from letters written by Mr. and Mrs. Goodell to a young lady in New Haven, contain some pleasing information respecting the English residents at Malta, and furnish also the most recent intelligence respecting the Missionaries at that station. [Rel. Intell.]

Valletta, Island of Malta, Sept. 18, 1823.

My dear A.—I have forwarded you one long letter, and am happy in the opportunity of writing another, to acknowledge the reception of yours. It arrived at a time, when we were suffering the chastisements of our heavenly Father. Five or six weeks since, Mr. Goodell was attacked with the disorder of this climate, and was very ill for several days. He was beginning to recover a little when I was taken ill with the bilious cholera. For several days I was in much pain, and sometimes thought, that God might be about to take me home. O how solemn the thought that death is near! That in a few short weeks or even days our case may be decided forever! The thought sometimes indeed is a pleasant and comforting one to the Christian. But I think in general, when Christians are in health and prosperity, they are inclined to think of death at a distance. And if the Christian too often feels thus, what must be the feelings of the impatient, who have no hope in the mercy of Christ! I am happy to say, now, that, through the mercy of God, we are all restored to our usual health, and have the prospect of spending a few more days in this dark part of the world. Dark and desolate indeed is this region. I often think, that were it not for the few pious English residents here, this city would be like the cities of Sodom and Gomorrah. It is greatly to be feared that but very few of the Maltese will ever arrive at the kingdom of heaven. The form of religion is indeed apparent here, but the reality cannot be discerned. No tears are shed at the foot of the cross—no prayers are offered to the blessed Jesus. The saints are their God, while the virgin Mary is exalted above the Lord of glory. But I forbear to dwell on this subject, as you have probably seen something in the Herald or private letters.

Will my dear A. be concerned to hear, that my situation is pleasant and my temporal comforts many. We occupy the same house with our brethren and sisters, in whose society we enjoy much happiness. We have also a few pious friends here, who treat us with the greatest attention, and frequently manifest their friendship by sending us fruit, wine, &c. Some weeks since one of our friends of rank invited a party of about twenty to take tea with him. After tea some important questions were asked relative to our Saviour; this led the conversation to a very serious and profitable train, which continued through the evening. Since then a number of families of rank have adopted the plan of meeting every Tuesday evening at each other's houses alternately, for religious discussion, conversation, and prayer. One of the missionaries with his companion is always invited to attend. And I assure you the meetings are interesting. It has been the practice here at tea parties to have at the close of the evening a supper or rich collation of fruit, wine, &c. These families have agreed to dispense with these luxuries, and to devote what is saved in expense to some charitable object. They have already given us above eight dollars to furnish premiums for our Sabbath School, and propose hereafter to give one third to the Jews' Society, and the other third to the Palestine Mission, under the direction of the A. B. What a noble example this! Will not some of our dear N. H. friends be influenced to make some retrenchments in a similar way? How easily might a few luxuries be dispensed with, and we could tell the amount of good that might result from it!

How, my dear A. do your praying and working societies flourish? I wish you would have the goodness to write me the names you give to your societies, when you meet, and how you improve the time. We have just formed a reading and working Society in Malta. Meet every Saturday at nine, and spend four hours in working and reading. The avails to be appropriated to benevolent purposes. I feel much indebted to the benevolent Ladies of N. H. for their kindness to me. Will you make my love and my thanks to all those, who manifested so lively an interest in my welfare and request them to remember us in their prayers. My tender regards to your parents and to all friends. May the best of heaven's blessings rest on you all forever, and at last may we all meet in our Father's kingdom! As I know you will be pleased to receive a few lines from my dear husband, I cheerfully resign the remainder of the page for him to fill.

Yours very affectionately, ANNE F. GOODSELL.

Valletta, Oct. 11, 1823.

My dear A.—We have just concluded to take up our carriage and go towards Jerusalem.—In a few weeks, Mrs. Goodell and myself, Mr. Bird, and perhaps also Mrs. Bird, expect to sail for Beirut—to be established at Jerusalem or on Mount Lebanon. We go, not knowing the things that shall befall us there; but in that land, where the blood of Jesus was shed, and which has been long under the curse of Heaven, we must look for many privations, difficulties, and dangers, to which we have heretofore been strangers; we must expect like our great Master—to be “despised and rejected of men”—to be held in derision—and to be treated “as the outcasts of all things.” O Emmanuel! “if thy presence go not with us, carry us not up hence.” We desire to do all things, without Christ we can do all things, and without him, nothing. That land is still the land of promise, and is yet to become the joy of the whole earth. The curse will be removed; the tears will be wiped away from the afflicted daughter of Zion; Jerusalem shall be built again; and the sweet influence of heaven like the rain and the dew shall descend copiously upon the mountains of Israel.—The Lord hasten it in his time!—When you read this of us as the “goodly mountain,” and commend us to Israel's God. Yours, &c. W. GOODSELL.

INDIA.

ABDOOL MESSEEH.

In past years we have not unfrequently adorned our pages with extracts from the Journal of this distinguished convert. He is still faithful, and though the subject of many infirmities, holds on his way rejoicing. Under the date of Sept. 5th, 1823, he writes to the Rev. Daniel Corrie, in the following manner:—

“I your unworthy scholar, according to your desire, submit an account of the affairs of the church at Agra.”

By the favour of the Lord Jesus Christ, all the Hindoostanee and English Christians at Agra continue to pass their time as usual, with thanksgiving. Several persons have fallen asleep in the Lord Jesus of whom I will give a separate account. In the first place, I will give you an account of our public worship. Morning and evening prayers are attended by 21 men and 22 women daily; and on Sunday, by the grace of God, the whole place of worship is filled, and often it will not contain all who attend. When General Souldham comes from Muttra to Agra, he and his wife,

and all the Christians who attend him, come to our place of worship; and when the Board of Commissioners was here, and when the Judge of the Circuit held his Court here, all the writers belonging to them attended public worship; and many Hindoos and Mussulmans come occasionally as if to see what is going on.

Since my return to Agra five men and five women (Hindoos) have been admitted, by baptism, to the profession of Christianity. Forty persons reside in the Kuttra—13 men, 16 women, six grown children, and five little ones; and generally whatever Christians come to this city, they lodge in the Kuttra, and often so many strangers arrive, that there is a scarcity of room for them. On account of the excessively heavy rains, there has not been opportunity to build houses in the newly-purchased ground adjoining the Kuttra, for dwellings for the resident Christians; for it is Mr. Wright's intention to erect houses there for the Christians, that the space about the church may remain clear and that there may be room for the buggies and carriages of those that attend.

Mr. Cannon is dead; and Gorgeen Beg and three women of the Kuttra are fallen asleep in Christ. Gorgeen Beg died rejoicing and praising God; and the three women seemed to exceed one another in their confidence in the Lord Jesus, at the time of death.

Through the goodness of God, brother Simon arrived here on the 1st of September: I was greatly rejoiced to see him; I had no hope that I should again behold him in this life; he has been laid up with several fever these two years. I hope in God, that this illness, arising from fatigue, may speedily be removed. Gabriel remains employed in the school. The Rev. Mr. Mill has arrived at Delhi, and is expected here in a few days.

Thirty-five children attend the school—three the children of Mussulmans, 17 of Hindoos, and 15 of Christians.

My own state is briefly this; for some months I continued afflicted in several ways; and a bile gathered in my back, from which several pounds of flesh were cut; all my friends were scarcely able to look at it, and were persuaded that I should hardly recover. For fifteen days I lay without motion, and could eat or drink nothing. The Lord Jesus Christ granted me a new life, like as he raised Lazarus from the tomb; and by his mercy the wound too is healed: on the 25th of last month I bathed, for the first time since my illness; but still am so weak, that I cannot rise without a staff. On account of this severe illness, I have failed for some time in writing to you.

The black English Shawl which you sent, reached me; and with many thanks I made a turban of it. A parcel containing the first book of Moses, and some poetry of Fuz Messeh duly arrived. On beholding the beautifully-printed book, I was exceedingly rejoiced. Praise to God, that my pastor Henry Martyn's labours in the cause of religion are so published abroad, that profit results to many, and will extend far and wide; for this Translation is intelligible to all.

I beg the favour of you, when you write to England, or when Mr. Sherer goes, to send my humble respects and Christian love to the Rev. Mr. Pratt and the Rev. Mr. Simcoe. My respects to Mr. Sherer, and your lady, and her mother; and my blessing to the children Anna and Laura.

Now may the grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost, be with you and with us all!

Abdool Messeh was converted by the instrumentality of Henry Martyn. This conversion took place while Mr. Martyn was a resident at Cawnpore, and some idea of the usefulness of this convert may be formed from a statement given in the life of Martyn from which it appears that “above forty adults and twenty children from the Hindoos have received Christian Baptism, all of whom with the exception of a single individual were converted by the instrumentality of one man (Abdool Messeh) himself the fruit of Mr. Martyn's ministry.” [Rel. Int.]

Domestic Religious Intelligence.

From the Pittsburgh Recorder.

WESTERN MISSIONARY SOCIETY.

It was stated some time since in the Recorder, that the Rev. Robert M. Laird, having been ordained to the work of the Gospel ministry by the Presbytery of Ohio, had set out for the falls of the St. Mary, at the outlet of Lake Superior, as a missionary under the patronage of the Board of the Western Missionary Society. A letter has lately been received by the Board, from Mr. Laird, dated Sault de St. Marie, October 13, 1823, a few days after his arrival at that place. The following extracts, we are persuaded, will be acceptable to all our readers who feel an interest in the important subject of missions.

“I left home on the 23d of August. On the 7th of September I reached Detroit. There I was detained until the 11th, when I commenced my voyage to the Sault, in one of the finest vessels belonging to the Lakes. Contrary winds prevailed very much; and on Huron Lake we were nearly lost in a violent storm. After fifteen days' sailing, we arrived at Mackinac. It is 350 miles from Detroit. The village is pleasantly situated, and larger than I expected. Shortly after I went on shore, I was seized with a most violent fit of the ague; it debilitated me very much. Before the Sabbath, however, I thought myself able to preach; and accordingly notice was circulated. At the ringing of the bell, a large congregation assembled in the court house. The appearance of the people was genteel; and during the whole exercises, they manifested a greater attentiveness than I have usually had the pleasure of witnessing. My own feelings were very much excited. When I rose to address them, as also during the introductory services, I could scarcely utter an entire sentence, with an unhesitating, unaltered voice. For it occurred to me, that these people, so interesting in their appearance, were like sheep not having a shepherd. The Rev. Mr. Ferry, who was sent out by the Western Missionary Society to Albany, spent a year at Mackinac, and was instrumental, I trust, in doing considerable good. He organized a church, which consists of eight members. He prevailed on the inhabitants generally, to abandon secular employments on the Sabbath, and come out to hear the Gospel. He appears to be universally beloved; and a strong wish for his return is expressed by every one. I hope he will return, because, from many circumstances I am led to believe that, through his instrumentality, a blessed season of refreshing from the presence of the Lord would soon be experienced in that wretched village. It is the intention of the Society which employs Mr. Ferry, to establish a missionary station at Mackinac. Materials for the building have been already provided. The mission family, now at Fort Gratiot, at the outlet of Lake Huron, will probably be increased, and removed to Mackinac. Mr. Ferry, it is expected, will be superintendent. The object is a most important one. May the Head of the church crown it with his blessing!”

“On the first day of October I arrived at the Sault. The distance by water, from Mackinac, is 90 miles; by land, we suppose not more than 40. No road has yet been opened.

“I was cordially received by Christian friends at this post. They were glad to see the face of a minister of Christ, who intended to spend some months with them.

“Since the communications were made to the Board, which led to my appointment, five or six professors of religion in the Presbyterian church have left the place. We feel the loss very sensibly. We have, however, remaining, those who wish to make a profession. Besides these, are two members of the Methodist connexion, and one lady who is a communicant in the Episcopal church. They unite with us with apparent cordiality. I

am also informed that some of the soldiers profess to be changed in heart. My design at present is to organize a church in the course of a month; and that transaction will probably bring to light some encouraging circumstances or facts, which have hitherto been unknown.

“According to an arrangement which the commanding officer has made, I am to perform divine service at half past ten on Sabbath morning in the school room, for the benefit of the officers and their families, and such citizens as may attend.—At 2 o'clock in the afternoon, I am to preach in the quarters of the men, taking the companies in rotation. I also design to have a meeting on the evening of the first Monday of every month. It shall likewise be my business as frequently as possible, to visit in their families, the inhabitants of each village, and to preach to them. A large commodious building for public worship will be erected as soon as the spring opens.

“The ladies of this place meet together regularly on Sabbath evening for religious exercises. The one who was converted last May, through the instrumentality of brother Moore, appears to be a growing Christian.

“My situation here for the winter is likely to be pleasant. The commanding officer has given me two comfortable rooms in the camp. I find the officers generally to be moral and intelligent men. It would be impossible for me to say too much in praise of the worthy individual, whose communications were instrumental in bringing me hither. I board in his family, and pass many pleasant hours in his company. He is possessed of a good mind, which, taken in connexion with his ardent piety and his meekness of spirit renders him very interesting. He is also the commissary of the detachment, and stands high in the estimation of the officers and men.

“On last Sabbath, 12th, I preached according to the new arrangement. The congregations were both large and attentive.

“I am decidedly in favour of a missionary station being established in the vicinity of this place. Every judicious man also, to whom I have spoken on the subject, is of the same opinion. Even if the contemplated school at Mackinac should go into operation, still I doubt not that a very large one could be supported here. The Chippewa tribe is one of the most considerable in North America. The usual computation makes them more than twenty thousand in number. Their language is spoken from Montreal to the Rocky mountains. The Indian agent of this post, who is a gentleman of much intelligence, has made great researches in the language of the surrounding Indian tribes.—He has formed a Dictionary and also a Grammar, which, I have reason to believe, are quite accurate. He has some thoughts of publishing both works before long; and he has assured me that if he should not, the manuscripts would be at the service of any missionary gentleman, who might desire to use them. What facilities would thus be afforded, at this place, of learning the Chippewa language!

“The U. States own four miles square of land in the neighbourhood of the Falls. The rest of this part of Michigan Territory is claimed by the natives. Perhaps the Board could obtain a tract of land from the United States' Government; or, if they could not, for a trifling compensation from the Indians. There is a fine island, about 4 or 5 miles down the river, which would be an admirable site for the station. The soil also is said to be very good. All kinds of vegetables and grain can be raised here, except corn. The St. Mary's river, as far as I have ascended, is a most beautiful stream. Both shores also present a fine appearance. The fish, which are caught in abundance just below the falls, and which draw hundreds of Indians to this place at certain seasons, are the best I ever ate. Upon the whole, I am every day more convinced of the eligibility of this spot for a missionary establishment.”

From the Religious Intelligencer.

MR. DAVID BROWN'S ADDRESS.

On Sabbath evening, December 21, Mr. David Brown, a native Cherokee, delivered at the Middle Church in New-Haven, an Address, which he had composed on the condition and prospects of his countrymen. The house was exceedingly crowded, and we have never witnessed more profound attention.

At the commencement of the exercises, the Corresponding Secretary of the Board of Missions, (Mr. Evans,) made some introductory remarks. He observed, that many inquiries would naturally be made concerning the young man, who was about to address that numerous assembly; inquiries, which could not be immediately answered in any authentic manner, except that which was now adopted. Before Mr. Brown should enter the assembly, therefore, it was deemed proper to give some account of him and his family.

Soon after the establishment of the School at Brainerd, which was in the Spring of 1817, Catharine Brown was admitted as a pupil. In the Fall of that year she became serious, gave evidence of piety, and joined the church in the March following. From that time till her death, in July last, she was remarkable for her amiable, consistent, humble, and truly Christian deportment. Her life was distinguished by all the domestic virtues, and her death by an unshaken hope of immortality beyond the grave.

She was very desirous that her young brother, David, should enjoy the benefits of a Christian education. When she joined the school, he was many hundred miles beyond the Mississippi, whither he had accompanied a band of Cherokees and others, in their war with the Osages. At that time, he was only 15 or 16; and she was a year or two older. On his return from the banks of the Arkansas, in 1819, at her solicitation, he came to reside at Brainerd. The instruction which he there received, was the means of his becoming serious also; and he was admitted to the church in the following April. It was thought best, that he should proceed to the north for his education. He accordingly went on to the wilderness to be educated, and embarked for New York: arrived at Boston in June 1820; and soon after joined the school in Cornwall, where he resided two years. The last year was spent at Andover. During the summer past, some weeks were devoted to furnishing the materials for a Cherokee Grammar, under the direction of the Hon. John Pickering, whose character is well known as a philologist, and a gentleman of distinguished learning. As Mr. Brown was about leaving Andover, it was suggested to him that he might properly make a public address, expressive of whatever he judged it suitable to say respecting the condition of his countrymen. He accordingly composed the Address which he is now about to deliver; and on its being favourably received at Salem, by Mr. Pickering, who was intimately acquainted with him, and by other gentlemen of inferior intelligence, he has consented to deliver it in other places, when it has been convenient, and when requested.

As his native place was near a public road, and he had enjoyed some other small opportunities, he could speak our language a little, and read easy passages in the Bible, (though with little understanding of them,) when he joined the school at Brainerd. On coming to the north, however, in 1820, his stock of English words was quite limited; and he could converse only on the plainest subjects. Deducing the time which has been consumed in journey, he has not had more than three years, or three and a half, to apply to study. His performance must be received, therefore, with such candid allowances, as these circumstances would induce to be proper.

Mr. Evans thinks that the advantages, of education enjoyed by other youths, born heathens, to the Foreign Mission School at Cornwall, from which seven youths had already returned to the Cherokee nation, of whom five were pious; to the schools in Ceylon, containing 1300 children, of whom probably 150 are in the families of the Missionaries, and receiving their constant superintendence; to the native preachers raised up from these schools; and to other youths, exerting the most happy influence by their agency in bringing Christianity to the minds and consciences of their countrymen.

He insisted on the importance of missionary labours, as indispensable to the introduction of education among uncivilized people. In no other way has it been introduced, among a heathen population in modern times; and in no other way will the nations now destitute of letters ever be taught to read. Equally indispensable are missionaries to the circulation of the Bible in nations now destitute of it. Without their instrumentality the Bible will never be prepared for the heathen; and, if prepared, it would not be extensively read; for it is plain, according to the plan of Providence, that the attention of men should first be attracted to religion by the oral communication of divine truth.

Near the close of these observations, Mr. Brown entered the assembly, and was conducted to the pulpit. A prayer was then offered by President Day; after which the Address was delivered. Its length was forty minutes. It is not in our power to give a particular account of the various topics, which were brought into view; nor, if it were in our power, should we think it right to publish the substance of a composition which the author will probably be requested to deliver in other places. Some passages have already surreptitiously found their way into the papers, totally against the wishes, as we are informed, of the author and his friends. It is sufficient to say, that the performance was universally received with interest and favour.

At the close, Mr. Brown offered a short prayer. A collection was then taken, to be expended in that part of the Cherokee nation, where he expects to reside, for the support of schools under the direction of the American Board of Commissioners for Foreign Missions.

It was a peculiarly interesting sight to behold the audience, which was convened on this occasion. The instructors and students in one of the first colleges of our country, and most of the principal inhabitants of our city were assembled to witness the effects of Christian education, in the case of a youth born of heathen parents, and a few years since roaming the forest, not supposing there was in the universe any object more noble than that of pursuing the game, or taking vengeance on an enemy. By such a youth they were stimulated to Christian activity and enterprise; and by such a youth the cause of his country, of missions, of civilization, and of Christianity was pleaded.

REVIVAL OF RELIGION.

The following account of a REVIVAL OF RELIGION, contained in a letter addressed to the Editor of the Christian Herald, from the Pastor of the church at Augusta, will be read with interest. He observes:—

I embrace the present opportunity to give you some account of the glorious work of God among the people of Augusta. This work commenced about the middle of last June. For some time previous to this there had been in the church a lamentable want of “the unity of the spirit.” The “gold had become dim,” and “the most fine gold changed.” Notwithstanding this general declension, however there were some Christians who mourned over “the waste places of Zion,” and wept in secret for the pride and folly of those who were perishing in their sins. In the course of the spring church conferences were appointed once a fortnight where each member present, both male and female, gave a brief statement of their feelings. These meetings were, at first attended in the several districts in the town. Here indeed, it was, that, by some, there was heard “the sound of a going in the tops of the mulberry trees;” and Christians began to prepare themselves for “the help of the Lord against the mighty.”

The eighteenth of June was appointed by the church for a day of public humiliation, fasting and prayer. It was surprising to see the vast multitude which flocked to the sanctuary. The wretched cold state in which the church had been for a number of years, and the perishing condition of Christians, were brought to view, and awakened the attention of the “careless in Zion.” This day will forever be had in thankful remembrance. Some signs of spiritual life appeared in the church. Many fervent prayers were offered up, and many a tear was caught in the “Lord's bottle.” Indeed from this day, the tone of the place was changed. “According to this time it shall be said of Jacob and of Israel, what hath God wrought?”

The next week a meeting of inquiry was appointed, six attended, deeply concerned to know what they should do to be saved. The number that attended these meetings increased in about six weeks to between fifty and sixty. Other meetings were multiplied, and almost every day new cases of conviction and conversion were detailed. Some of the most wealthy and influential men in the town were among the first who were heard to say, “Come all ye that fear God, and I will tell you what he hath done for my soul.” About one hundred and fifty have been introduced into the glorious liberty of the sons of God. The aged, the middle aged, and youth, are among the number. There has been a number of very remarkable conversions. It was, at first, thought, proper to give a short history of some of them; but it is, at present, deemed inexpedient. There has been indeed from the commencement until now, different operations but the same Spirit. In some instances there were excitements, probably occasioned by particular addresses, and which proved but transient; but in general, the work has proceeded like the building of Solomon's Temple. The work still continues, and we hope that another hundred and fifty will soon be added, and so on, till there shall “not be room enough to receive the blessing.”

“Blessed be the Lord God of Israel, from everlasting to everlasting. Amen, and amen.”

Yours respectfully, BENJAMIN L. LAKE.
Augusta, Okeida Co. N. Y. Dec. 3, 1823.

For the Boston Recorder.

CHINESE YOUNG MEN.

There are now in Boston two young persons from China, the one about 24, the other about 20 years of age, who are desirous of being educated in this country, and willing to leave themselves to the disposal of the benevolent for that purpose.

It is proposed that they shall ultimately go to the Foreign Mission School at Cornwall, Conn. but it is thought best that previously they should attend on the instruction of some teacher of approved character, and be placed in some private religious family, in order to be better prepared to improve the advantages of the Mission School.—At their last meeting, the Prudential Committee of the A. B. C. F. M. assigned \$50 annually to five to each until they shall enter the School. The object of this notice is, to request that some gentleman in the vicinity of Boston, (or elsewhere, if necessary,) to whom it may be convenient, would offer to take one or both of these young men into his family, and give opportunity for attendance on instruction abroad, or afford instruction at home. If some clergyman might be found, it would be exceedingly satisfactory—or any individual, in whose house the young men, or either of them might be usefully occupied in such pursuits as are contemplated in an English education.

If any one should feel disposed to do this, it is requested that information be immediately transmitted to the Missionary Rooms, 69 Market-street,

or to the subscriber, and attention will be paid to the offer; as to prevent further expense is an important object, and much time has already been lost in the uncertainties of the situation and prospects of the young men, as they have been on the point of returning to their own country.

After the repeated exhibition of the views and feelings of Christians with respect to this particular mode of doing good to heathen youth, which Reports of the American Board, and after it is stated that an association has been for some time forming for the express purpose, and searching out and educating such youth, it is deemed unnecessary to add anything to impress the value of the contemplated object on an enlightened and benevolent Christian public.

By request, WILLIAM JERRE.
Boston, Dec. 31st, 1823.

BOSTON RECORDER.

SATURDAY, JANUARY 3, 1824.

MR. SIMON, A CONVERTED JEW.

Mr. Simon, is a native of Poland. He embraced the Christian Religion about eight years since, and has been five years in the University of Edinburgh, obtaining an education, and three years in Germany, employed in the superintendence of his establishment for Jews, at Stockhamp. Hearing of the efforts of Christians, in America in favour of his nation, he left his establishment, at Stockhamp, in the care of the Elberfeld Society, and with Mrs. Simon, and one of his countrymen, he sailed for Boston. Mrs. Simon, is a lady of accomplished education, and is now preparing for the press a small volume of Poems, for the purpose of engaging Christian sympathy in behalf of the dispersed of Israel. The work is highly recommended in “Israel's Advocate,” and will be presented to the Churches in a few weeks. The companion of Mr. and Mrs. Simon, is a converted Jew, twenty-eight years of age, of very interesting character. He is acquainted with the Hebrew and German, with the French and Italian languages, and is thought, by Mr. Simon, well qualified to teach them. Mr. Simon and his family, arrived in Boston about two months since, and proceeded immediately to New York, to consult the Managers of the American Meliorating Society. It was thought by them expedient for Mr. Simon and Mr. Primmer, to remain in New York, while Mr. S. engaged in an agency in favour of the Jews. Engaged in this agency Mr. Simon returned to Boston.

A Meeting of Gentlemen in Boston, to form a Jews' Society.—On Thursday evening Dec. 18th, a respectable meeting was held, at Marlboro' Hotel, which appointed JOHN TAPPAN, Esq. Chairman, and Mr. RUFUS ANDERSON, Secretary. Mr. Simon addressed the meeting with great simplicity and Christian affection, and left a deep impression on the minds of all, probably, who had the pleasure of hearing him, of his love to his brethren, his kindred, and his love to him whom the Jews rejected. Mr. Wilder, the Rev. Mr. Dwight, the Rev. Mr. Winer, and Col. Jenkins, addressed the meeting, and an opportunity was given to the gentlemen present, to make inquiries of Mr. Simon. Considerable interest was excited in favour of the object, and a committee of nine appointed to form a Constitution for a Jews' Society, with liberty to call another meeting when they were prepared to report.

Mr. Simon's conversation concerning Count Von Der Recke.—One of the first families in Germany, gave him birth. He was sent to the University at an early age, where infidelity reigned in the minds of his instructors. But it pleased the Lord to touch the heart of the young man, and humble him at the feet of the Saviour. He returned to his family, in the estimation of his instructors, an enthusiast. His family consisted of the father a brother, and three sisters, who were all, with the exception of the brother, led to repentance by his persevering exertions, accompanied with the influences of the Holy Spirit. This extraordinary proof of the favour of God encouraged Count Von Der Recke to attempt great things, and he formed the design of rescuing a number of orphan children, whom he saw around him, from ignorance and death. He had soon collected in an Asylum, eighty orphans and one of his sisters devoted herself to their instruction, while he himself became to them a spiritual teacher, and father. This establishment has since been enlarged to receive Jewish and orphan children. To this establishment, Count Von Der Recke, with the greatest self-denial and the most unwearied patience, devotes himself.—That he may save the means of supporting more orphans and Jews, he denies himself every luxury, and uses the most simple diet and the plainest dress. His diet is brown bread and soup, and his dress never corresponds with the rank of his family. Even when he is invited to the circles of his family friends, he appears as in the Kingdom, with the most Christian simplicity. Mr. Simon speaks of him as the highest example which he has seen of faith and charity. His health, in consequence of numerous cares and unceasing exertions is failing, and he appears like one marked for an early grave. His countenance is pale, and he has frequent pain in his breast, accompanied with other symptoms of pulmonary disease.

Another new Church in Boston.—On the afternoon of Tuesday last, a Congregational Church of evangelical principles was formed in the western part of this city, by an Ecclesiastical Council composed of the Rev. Pastors and delegates from the First Church in Charlestown, and the Old South, Park Street, and Union Churches of Boston. In this event, we doubt not, the friends of the Reformer, here and elsewhere, will rejoice; not only for the reasons which render the formation of a new Church, under favorable auspices, a happy place a cause of rejoicing, but also because it adds another to the number of Churches in this Metropolis who hold the faith once delivered to the saints. This Church has been gathered under the labors of the Rev. Mr. Jenks, from the past, steadily ministered, at the Mission House in Buttrick Street and on Central Ward. May the Lord continually water with the showers of his grace this vine which we trust, his own hand hath planted, and cause it to bear fruit abundantly to his praise.

Union Church in Charlestown.—The services of the Union Church in Charlestown, were held on Wednesday last, at 7 o'clock, and were attended by a large number of persons. The services were conducted by the Rev. Mr. Jenks, and were of a most interesting and edifying nature. The collection was \$100.00. The Union Church in Charlestown, was organized on the 1st of January, 1824, and has since that time been a source of great blessing to the community. The Rev. Mr. Jenks, who is the pastor of the church, is a man of great piety and ability, and his labors have been most successful. The church is now a flourishing congregation, and is a great honor to the city of Boston.

The Young Men's Bible Society.—The Young Men's Bible Society, which was organized on the 1st of January, 1824, has since that time been a source of great blessing to the community. The society has been most successful in its efforts to disseminate the Bible among the young men of the city. The Rev. Mr. Jenks, who is the pastor of the church, is a man of great piety and ability, and his labors have been most successful. The society is now a flourishing congregation, and is a great honor to the city of Boston.

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This image shows a vertical, high-contrast, black and white scan of a textured surface, likely a book cover or endpaper. A prominent vertical crease or fold line runs down the center, separating a lighter, more uniform left side from a darker, more textured right side. The right side exhibits significant vertical banding and graininess, suggesting a material like wood or aged paper. The overall appearance is aged and worn, with some minor surface imperfections visible.

POET'S CORNER.

We regret that this beautiful poetry is not as just to a Father's as a Mother's love.

By MRS. HEMANS.

It is but pride, wherewith
To his fair son the Father's eye doth turn,
Watching his growth. Aye, on the boy he looks,
The bright glad creature springing in his path,
But as the heir of his great name, the young
And stately tree, whose rising strength ere long
Shall bear his trophies well. And this is love!
—This is man's love—What marvel?—You ne'er
Your breast the pillow of his infancy,
While to the fulness of your heart's glad heaving
His fair cheek rose and fell: and his bright hair
Waved softly to your breath!—You ne'er kept
Beside him, till the pale star had set, [watch
And morn, all dazling, as in triumph broke
On your dim weary eye; not your's the face
Which, early faded through fond care for him,
Hung o'er his sleep, and, duly as Heaven's light,
Was there to greet his waking! You ne'er

smoothed his hair, nor sung him to his rosy rest,
Caught his last whisper when his voice from yours
Had leaved no soft utterance; pressed your lip to his,
When fever parch'd it; hush'd his wayward cries
With patient, vigilant, never-weary love!
No! these are woman's tasks—in these her youth
And bloom of cheek, and buoyancy of heart,
Steal from her all unmark'd!

MISCELLANY.

From the Christian Herald.

DANCING.

Letter from SENEX to his Daughter—An Extract.

MY DEAR DAUGHTER—Admitting that to dance, in a moral point of view, is as innocent as to walk, to ride, or to sail, it is expedient for those who hope they are Christians, and who have engaged, in the most solemn manner, to live according to the gospel, to join in the vain, promiscuous, unseasonable dances of both sexes, as they are generally practiced.

Christians, you are sensible, are not to do every thing that is lawful. The great Apostle to the Gentiles saith: "All things are lawful for me, but all things are expedient; all things are lawful for me, but all things edify not."

I shall here give you, my daughter, the principal reasons why I think it inexpedient for Christians to dance.

I. Because dancing is, very generally, considered as a favourite amusement of the gay world—of those who appear the most thoughtless about death, judgment, and the world to come. The professors of religion, if they are what their profession implies, are different from the world: they are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." St. John in his first letter saith:—

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." Those who are born of the spirit of God are different from the world in their views, affections, and relations, and ought to distinguish themselves by their conduct. "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy: for the temple of God is holy, which temple ye are."

"What concord hath Christ with Belial: or, what part hath he that believeth, with an infidel? And what agreement hath the temple of God with idols? for ye are the temples of the living God; as God hath said: I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."

Who, my daughter, young or old, but a thoughtless wretch, would presume to dance in the Temple of God? Shall Christians, then, dance, who are declared by an inspired apostle to be the temple of God, and to have the Spirit of God dwelling in them? to be a chosen generation, a royal priesthood, a holy nation, a peculiar people; that they should show forth the praises of him who hath called them out of darkness into his marvellous light. To the faithful in Christ at Ephesus, Paul saith: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil—wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart unto the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

Who, I seriously ask, ever heard any one devoutly "give thanks unto God and the Father, in the name of our Lord Jesus Christ," for an opportunity to mingle and dance with those, who, to say the least, generally know not God, nor the power of his grace? Where was there ever a ball opened or closed with prayer? Would it not rob this amusement of its charm, were any one, as the mouth of the party, publicly to ask the blessing of heaven to rest upon them?

II. It is inexpedient for Christians to dance, because it grieves most of their religious friends; and to do this knowingly is a direct violation of the divine law. "Give none offence, neither to the Jew, nor to the Gentile, nor to the church of God." "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. Let not then your good be evil spoken of." The same apostle also said, in the sincerity of his heart: "If meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

III. It is inexpedient, as the prophet Isaiah expressly saith: "Take up the stumbling-block out of the way of my people." Dancing in the manner described, is to put one in the way. It is contrary to the self-denying spirit of the gospel. The Lord Jesus when upon the earth said: "If any man will come after me, let him deny himself, and take up his cross and follow me." And Paul saith: "Abstain from all appearance of evil." "Let us not sleep as do others; but let us watch and be sober."

IV. It is inexpedient on account of its inconsistency with the spirit, if not with the words of the covenant, into which professing Christians have voluntarily entered, "to preserve the unity of the spirit in the bond of peace." For any needlessly to do what they know will grieve those for whom Christ died, is directly to break "the unity of the spirit." It often greatly interrupts Christian communion.

For communicants to dance, and to join in all the frivolity of the young and gay, is so far from reproving sin, that in the view of many very conscientious people, it does much to promote it. Let the profession of men be what it may, there is much meaning in the proverb "actions speak louder than words." When any are "lovers of pleasure more than lovers of God"—when they are taken up in "serving the creature, more than the Creator, who is blessed for evermore," the tendency of their conduct is to bring great dishonour upon the cause of Christ. It tends to make sinners quiet and bold; and to say "peace, peace, when there is no peace."

VI. It is inexpedient, as Paul, who was distinguished for his ability and piety, saith, "Bre-

thren, be followers together of God, and mark them who walk so, as ye have us for an example." We have no example that Paul, or any of the apostles, ever danced. There is not the least reason to believe that any of them ever did, after they were converted to the Christian faith. If their example is to be followed, it is clearly evident, that Christians ought not to dance. The apostles left all, and followed Christ: Christians should follow their example. A wish to mingle in the dance, when found among those who have named Christ, does not look like "forgetting the things that are behind, and reaching forth unto those things which are before," and pressing "towards the mark for the prize of the high calling of God, in Christ Jesus." It appears much more like those Israelites in the wilderness, who said to Moses, "we remember the flesh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlics." One writer observes, "there is nothing more vexatious than to see those who are called Christians, hankering after enjoyments which they yet profess to be base and unsatisfactory. What is the world to think of such conduct? Can any thing more effectually belie our professions, and reproach our religion? We have pleasures of our own. Religion takes nothing from us that is worth retaining. All that is really innocent in life we can enjoy in common with the world, and with a double relish; and in addition to this, we are introduced to the unclouding, sublime pleasures, connected with our spiritual existence. O let us not change this birth-right for a mess of pottage! Let us rise into the enjoyment of religion! The spirit of the world must be opposed by its master spirit. The Christian, who is properly under its influence, looks on worldly objects as mean and despicable."

VII. It is inexpedient, in view of the great things which await them. This world, where Christians now dwell, will eventually, with all its glory, be consumed by fire; and when that shall come, they shall be transformed into the Divine likeness. "We know that when he shall appear, we shall be like him for we shall see him as he is." As a scaffolding of a house is subordinate to the house, and will immediately be knocked away when the building is completed, so is the material world subordinate to the church; and as soon as the purposes of God's grace are accomplished on earth, with regard to our guilty race, it will be destroyed. "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and all the works that are therein shall be burned up." In view of this awful desolation, the Apostle inquires: "Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness? Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat: nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." He then adds by way of exhortation, "Wherefore, beloved, seeing that you look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." Be diligent in what? Not in dancing: "for bodily exercise profiteth little," but in breathing the spirit and practicing the duties of religion: "Godliness is profitable unto all things: having the promise of the life that now is, and of that which is to come."

Christians ought to be diligent in their endeavours to advance Christ's interest on the earth, and to lay up for themselves treasure in heaven; the time is short: "In such an hour as ye think not, the Son of Man cometh." Blessed is that servant whom his Lord, when he cometh shall find so doing."

Instead of casting a stumbling block in the way of others, I would say to you, my daughter, "If ye then be risen with Christ, ye also hope, seek those things which are above, where Christ sitteth at the right hand of God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." If you are indeed a Christian, you are "bought with a price"—a great price! You "were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ, as a lamb without blemish and without spot;" therefore, "glorify God in your body and in your spirit, which are God's." As a Christian, your limbs, and every faculty of your body and soul, are to be used for his glory. Conduct in this way, and you will spread a sweet savour around you, and find at last, that in keeping the divine commands there is a great reward.

You will not think, my daughter, from these remarks, that I suppose religion requires us to be gloomy. On the contrary I would adopt the words of inspiration, and exhort you to "rejoice in the Lord always, and again I say rejoice." But express your joy under a realizing sense of your exalted nature, as made for immortality. Remember you are not always to continue in the flesh. Keep in view your high vocation as a Christian, and the spectators of your conduct, not only on earth, but in heaven! Ever bear in mind the words of the Apostle: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and let us run with patience the race that is set before us." Shall Christians linger to gather fading flowers by the rivulets of time, or press forward to gather those which grow beside the "pure river of the water of life, clear as crystal proceeding out of the throne of God and the Lamb."

I well know, if they conform to the world, by sharing in its vain amusements, and dancing a little, if it be only at weddings, they will be highly commended for their liberality of sentiment and conduct; their freedom from superstition, and from a methodical or puritanical spirit. But how much will this commendation be worth in a dying hour?—That hour, with all its awful solemnities is near at hand! The death-warrant is signed against our whole world, and its execution may be speedy. Who knows but it is written in the decree of heaven, with respect to the dancing professor, "this year thou shalt die?" or even "this night shall thy soul be reaped of thee?"

My dear daughter, be wise for yourself; remember that "the friendship of the world is enmity with God." Seek not its laurels but desire the plaudit of your Judge. Hath he not said—Behold I come quickly; hold fast that which thou hast, that no man take thy crown."

For the Boston Recorder.

AMERICAN TRACT SOCIETY.

Best mode of distributing Tracts.

In distributing Tracts, the good of the Rising Generation, must be the prominent object of regard. It is only by "training up the child in the way he should go;" that we can hope the world will ever be reformed; and it is on the tender mind of the child, that the Tract fixes its deepest and most abiding impressions. Every parent, then, and every instructor in common and Sabbath Schools, has a most favourable opportunity of usefulness to those committed to his care. Many pious instructors have by giving or loaning Tracts in their Schools, as a reward of merit, diffused religious information through a whole neighborhood, and been instrumental of good which they will remember with joy forever. Ministers of the Gospel, may distribute Tracts with great advantage in their intercourse with their people. The instructions given in their pastoral visits, accompanied by an appropriate Tract, are often no less useful than their public instructions in the house of God. The Physician also, the Merchant, the Mechanic, and all those men of business who continually see the faces of the poor, and ignorant, and wicked, have very favourable opportunities to distribute them. The traveller may carry them to many who otherwise would never

receive them; and the pleasure of seeing the little members of a numerous family rush out of their home of poverty, or the children of a school turning from their sport and running to get the Tract, he has thrown them, or handed to some one of them, will more than repay him for all his sacrifices. Every individual has some around him, whose wants are better known to himself, than to any other; and he should search out the opportunities of usefulness which God has put in his power. The poor sailor, and soldier, and prisoner, and the children in our manufactories, with thousands of others, have a constant claim on our pity, and our benevolence.

NEW TRACTS.

Within one year, the American Tract Society has published twenty nine new Tracts. Those published within the last six months are the following, viz:

| No. | Hopes for Eternity, | Page. |
|-----|--------------------------------------|-------|
| 150 | Wonderful Advantages of Drunkenness, | 4 |
| 160 | The Two Ends, and the Two Ways, | 4 |
| 161 | Advice to Keeper of a Turnpike Gate, | 12 |
| 162 | Common Errors, | 4 |
| 163 | History of Thomas Brown, | 20 |
| 164 | Bethel, or the Flag Unfurled, | 8 |
| 165 | Village in the Mountains, | 8 |
| 166 | The Alarm, | 4 |
| 167 | All's Right, | 8 |
| 23 | God a Refuge, | 24 |
| 60 | Scripture Marks of Salvation, | 16 |
| 85 | Watchmakers and his Family, | 16 |
| 139 | Contentment in Humble Life, | 16 |
| 144 | Conversion of President Edwards, | 16 |

OBITUARY.

For the Boston Recorder.

Died in this city, on the evening of Dec. 4, 1823, Mrs. SUSAN HUNTINGTON, widow of the late Rev. Joshua Huntington, aged 32.

It is not our intention, in this article, to attempt a full delineation of the character of this excellent woman. This service we trust, will be performed by another hand, in a different form. The following brief reminiscence, at this time, will not, it is hoped, be wholly unacceptable to that numerous circle of friends by whom she was so ardently admired and so tenderly loved.

The circumstance which specially distinguished the intellectual character of Mrs. H. was not so much the lofty preeminence of any single attribute, as the harmonious blending of many. We have known ladies of as powerful understanding, as brilliant a fancy, and as delicate a taste; but we recollect no instance within the circle of our acquaintance, in which so many of these qualities, and in so high perfection, were combined in a single individual. She never dazzled by the splendour of her wit, nor surprised by the profoundness or originality of her speculations. Hence it was perhaps the case, that one who had formed an opinion of her from the eulogiums of her friends, would retire, after seeing her but once, with a doubt whether her intellectual merit had not been overrated. By the next interview, that doubt would be diminished, and at last, joining in the general testimony, you would declare her rank to be among the most highly gifted women you had ever known. At one time, you would admire the solidity of her judgment, at another, the richness of her imagination, and at another the delicacy of her taste; always you could trace the bound of an elastic mind, moving over every subject gracefully, for it moved without effort. Rarely was it the case after any conversation with her, that you would recollect any thing she had said which could have been said otherwise. And if at any time, the predominating traits of her character seemed delicacy rather than strength, and accuracy rather than originality, that predominance was to be attributed to the circumstances of her early life which rendered the cultivation of the former more exclusively necessary, and to the modest estimation of her own powers, which always induced her to shrink back from the gaze of public admiration. Whenever an occasion presented which called for high intellectual energies, she uniformly proved herself equal to the emergency; and thus gave her friends the strongest assurance that, interesting as was the sphere which providence had destined her to fill, she had never yet been placed in circumstances which called into exercise the whole powers of her mind.

In her religious character, perhaps the prominent trait was consistency. She had learned habitually to bring the principles of the Gospel to bear, promptly and efficiently upon every action of life, upon every shade of conversation, and every process of intelligence. Hence religion insensibly blended itself with every subject she discussed. The topics most familiar to her were the wisdom and goodness of the Divine administration—the need of constant watchfulness in the Christian life—the necessity and sufficiency of the atonement—and the glories of Heaven. With what subject soever her conversation commenced, with one of these it would generally close; and the transition was made so naturally, that instead of wondering that this was its termination, you would have wondered if it had terminated in any other manner. Before commencing any intellectual pursuit, her first inquiry was whether it would advance her piety, or add to her usefulness. And after pursuing it, if she found its tendency to be to enfeeble her desires after higher attainments in personal holiness, this tendency was either corrected or the pursuit abandoned. So habitually did she feel the love of Christ constraining her to devote the fine intellect with which she had been endowed, not to herself, but to him who died for her and rose again. Religious principle directed the arrangements of her family, the education of her children, as well as her numerous and successful endeavours for more public usefulness. It was the staple of her character; and hence that character was "all of one tenor and an even thread." It was the stock on which every excellence was grafted, the foundation on which the whole moral superstructure was raised.

It was seen on every occasion, and every where it was lovely. It directed her through all the vicissitudes of a changeable life, supported her in the hour of affliction, and cheered her on the bed of death. The state of her moral feeling during her last illness may be best illustrated by the following remarks which she made to a friend a few weeks before her decease. To the usual question concerning her health, she replied, "I have no pain, but a most distressing sense of sinking" (putting her hand on her breast), "as though something was wanting here. I feel that this clay tabernacle is gradually taking down." And if it were dissolved, "said her friend, "you have a building of God, an house not made with hands eternal in the heavens." She replied, "I hope so. This is a path I never before have trodden; but the ark of the covenant goes before me, and while I look upon it, I am enabled to follow. I feel that it is sweet to be in God's hands." In this state of calm composure she awaited the coming of her Redeemer; and passed from this state of trial to the mansion prepared for her in her Father's house.

Died at Needham, of the group, three children of Daniel Ware. On the 17th December the family was composed of 6 persons, all well. On the 20th, Daniel Newell died, aged 11 months—on the 21st, Levia Russell, aged 11 years—on 23d, Caroline, 3 y. 8 mo.—all laid in one grave. The sorrowful parents are impressively taught, that childhood and youth are vanity.—[Com.]

A CARD.

Mr. Editor,—Through the medium of your paper, the subscriber would acknowledge the generous expression of respect he has received within four years past, from the ladies in his parish, in contributing \$30, to make him a life-member of the American Bible Society; \$20, to make him a life-member of the New-England Tract Society;

\$20, to make him a life-member of the Domestic Missionary Society; and \$50, to constitute him an honorary member of the American Board of Commissioners for Foreign Missions.

Mrs. M. Perkins wishes also to express her grateful acknowledgments for the receipt of ten dollars from the same source, to constitute her a life-member of the Boston Female Society for the conversion of the Jews. NATHAN PERKINS, Jr. Amherst, Dec. 18th, 1823.

ANECDOTES.

Related and authenticated by the Rev. G. Clayton.

It happened that there was a pious widow, living in the northern part of this country, on whom, in consequence of the bereavement she had sustained, devolved the sole care of a numerous family, consisting of seven daughters and one son. It was her supreme anxiety to train up her children to those virtuous and religious habits, which are friendly to the present happiness and immortal welfare of many. Her efforts were crowned with the best success, so far as the female branches of her family were concerned. But, alas! her boy proved ungrateful for her care; and her only son, her darling, perhaps her idol, became her scourge and her cross. He loved worldly company and worldly pleasure; till, having reduced his circumstances, it became necessary that he should go to sea. When his mother took her leave of him, she presented him a New-Testament, inscribed with his name and her own, solemnly and tenderly entreating that he would keep the book, and read it for her sake. He was borne far away upon the bosom of the trackless deep, and year after year elapsed, without tidings of her boy. She occasionally visited parts of the island, remote from her own residence, and particularly the metropolitan city, to inquire for the ship in which he sailed; and in what ever company she was cast, she made it a point to inquire for the ship in which her son sailed; if perchance she might hear any tidings of the beloved object, who was always uppermost in her thoughts. On one occasion she accidentally met, in a party in London, a sea captain, of whom she made her accustomed inquiries. He informed her that he knew the vessel, and that she had been wrecked; that he also knew a youth of the name of Charles—; and added, perhaps with too little reserve and caution, that he was so depraved and profligate a lad, that it were a good thing if he, and all like him, were at the bottom. Pierced to her inmost soul, this unhappy mother withdrew from the house, as soon as she could compose her agitated feelings; and resolved in future upon a strict retirement, in which she might at once indulge and hide her hopeless grief. "I shall go down to the grave," was her language, "mourning for my son." She fixed her residence at one of the seaports on the northern coast. After the lapse of some years, a half-naked sailor knocked at her door, to ask relief. The sight of a sailor was always interesting to her, & never failed to awaken recollections and emotions, better imagined than described. She heard his tale. He had seen great perils in the deep, but had never been left so dreadfully destitute as he was some years past, when himself, and a fine young gentleman, were the only individuals of a whole ship's crew, that were saved. We were cast upon a desert island, where, after seven days and nights, I closed my eyes. Poor fellow! I never shall forget it! And here the tears stole down his weather-beaten cheeks. "He rook day and night in a little boat, which he said his mother gave him, and which was the only thing he saved. It was his companion every moment; he wept for his sins, he prayed, he kissed the book, he talked of nothing but this book and his mother; and at last he gave it to me, with many thanks for my poor services. 'There, Jack,' said he, 'take this book, and keep it, and read it, and may God bless you,—it's all I've got.' And then he clasped my hand, and died in peace." "Is all this true?" said the trembling, astonished mother. "Yes, madam, every word of it." And then, drawing from his ragged jacket a little book, much battered and time-worn, he held it up, exclaiming, "and here's the very book too." She seized the Testament, described her own hand-writing, and beheld the name of her son, coupled with her own, on the cover. She gazed, she read, she wept, she rejoiced. She seemed to hear a voice, which said, "Behold thy son liveth." Amidst her conflicting emotions, she was ready to exclaim, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." "Will you part with that book, my honest fellow?" said the mother, anxious now to possess the precious relic.—"No, madam," was the answer, "not for any money,—nor for all the world. I gave it me with this dying hand. I have more than once lost my way, since I got it, without losing this treasure, the value of which, I hope, I have learned for myself; and I will never part with it till I part with the breath out of my body."—Sunday School Magazine.

BOOK FOR ACADEMIES.

JAMES LORING, has for sale at his Bookstore, No. 2, Cornhill, price 6 cents in sheets, and lettered—*Wait on the Improvement of the Mind*—To which are added, Questions adapted to the Work; for the use of Schools and Academies, second edition.

Recommendations.—The following recommendation, is from the Principal of the Seminary at Saugus, who has purchased of the publisher upwards of 200 copies for the use of his scholars. Saugus, Nov. 13, 1823.—There is perhaps no other work relating to the same subjects, which has gained the approbation of such a variety of readers, as *Wait on the Improvement of the Mind*. It is wonderfully suited to delight and to instruct the youthful and the ignorant, and to render hoary wisdom wiser still. It has been enabled to gain any information relating to the improvement of my own mind, or the mind of others, I am much more indebted to this work, than to any other. Of all uninspired writings, I am confident, no other can be found at once so cheap and so valuable. JOSEPH EMERSON.

SCHOOL FOR SACRED MUSIC.

(7-PENMANSHIP.)

N. B. GOULD, will commence another quarter at his Room, No. 40, Marlborough street, the 25th inst.—Days of Instruction, Thursday and Saturday afternoons. He continues to give young gentlemen lessons in Writing, Monday and Tuesday evenings. He will teach Sacred Music one evening in a week if a sufficient number request it. Application may be made at the School Room, or at his residence No. 12, Milk-street.

N. B. Gould informs the public that he has just published new Editions of the "Elements of Writing," and "School Master's Assistant," Engravings or Copies for the use of School-Teachers, just published, "Social Harmony," being a collection of Sacred Songs, Duets, Choruses, &c.—All of which may be had at his School Room, and at Richardson and Lord's, or Cummings and Hilliard's Bookstores. Dec. 13.

IMPROVED EDITION OF ANTHEMS.

EDITED BY THE

BOSTON HANDEL AND HAYDN SOCIETY.

JAMES LORING, has for sale, at his Music Bookstore, No. 2, Cornhill—*The Old Collection of Anthems*. Selected from the works of the most celebrated authors, and arranged for the Organ and Piano-Forte, by the Boston Handel and Haydn Society—third edition, improved. The most popular Anthems in the latest edition are retained in this improved edition. Extract from the *Entertainer*, a Musical Work, published in Boston.

"The rapid sale of the two former editions of the Old Colony Collection, has induced the proprietors to issue a third. The present volume is much improved in every point, and we unhesitatingly recommend it as being replete with sound classical pieces of easy and familiar construction, and peculiarly adapted to the use of country choirs." Dec. 27.

BROWN'S DICTIONARY OF THE BIBLE.

FOR sale, by LINCOLN & EDWARDS, No. 55 Cornhill. A Dictionary of the Hebrew Language, containing an Historical History of the People, a geographical and historical account of the places, a literal, critical, and systematical description of other objects, mentioned in the writings of the Old and New Testaments. By Rev. JOHN BROWN, 1 vol. price 5 dollars. Also, *Brown's Divinity*, 2 vols.—*Brown's History of Missions*, 2 vols. Dec. 27.

THE MONITOR.

The indulgence of the Patrons of this periodical work is requested, as in consequence of the burning of the Monitor-Office on the 26th ult., some delay will unavoidably attend the issuing of the December Number, not however beyond the end of the month. For the same reasons, recent subscribers in the Middle States will suffer more delay in the receipt of the back numbers.

Besides the severe loss of property actually consumed, much additional expense must be incurred, which renders it necessary to solicit the immediate payment of all arrears for the year. The time having elapsed for the return of names to be returned where present subscribers names being withdrawn, affords very interesting additional evidence, that thousands of youth are weary month read its pages with pleasure and profit. The public have indeed decided that such a work is needed. Great numbers are ready to contribute to its pages. We have now on our files more than thirty original valuable unpublished communications. And besides having several gentlemen, eminent for their abilities, literature, and piety, pledged for occasional contributions, we have in Andover and in Princeton, committees of correspondence, appointed by the theological students, who will regularly convey to us some of the most chaste and sacred sacred streams which the fountains of sacred science can impart. We therefore feel a confidence that our work will merit and receive an extensive perusal, and that it will enrich and fertilize the youthful mind—a field too much neglected, and second to none in its importance in the acquirement of moral husbandry. It is desirable that subscriptions for next year should be sent in as early as practicable. EDITOR OF THE MONITOR.

Boston, December 20, 1823.

MUSIC TUITION AND BOARD.

M. S. P. TAYLOR, Professor and Teacher of Music, and Organist at the Old South Church, respectfully tenders his professional services to the Ladies and Gentlemen of Boston. Application to be made at his house No. 6, Popple-street—where a few Young Ladies can be accommodated with Board, and have the use of the Piano-forte.

Dec. 27.

THE REVOLUTION.

In these preceding

years, the American

people have proved to be true, and

valued to be so, by their

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